

H. J. Todd.

DAILY
THOUGHTS:
OR
A MISCELLANY
OF
MEDITATIONS,
Holy & Humane.

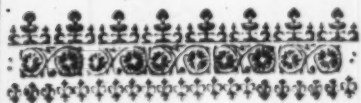
The third Edition much enlarged,

By *Jos: Henshaw*, Dr of Divinity.
of Peterborough

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TO
The READER.



I is not out of
desire of be-
ing known,
nor out of a
desire to bee
thought to know, that I doe
commend this small Tract to
the world; but to take up
the

To the Reader.

the roome of worse thoughts
in thy head, and of worse
Bookes in thy hands; it is
the work of younger yeares,
and the fruit of idle times,
not of a serious study, and no
otherwise do I publish it to
view; though I am perswa-
ded it would conduce much to
the peace of the Church, if
Bookes of this nature were
more in use: it were to bee
wished that inferiours would
employ their time rather in
holy Meditation of those
truths which are already re-
ceived

To the Reader.

ceived in the Church, than
in making themselves, or
shewing themselves able to
defend them; not that I
would commend an ignorant
devotion to any, or desire men
to know lesse good, but more
to practice that good which
they know; nor turne Reli-
gion into disputation, but
turne their disputation into
action, and obedience; they
shall finde in the last day that
it is holinesse, not knowledge,
(I doe not say holinesse with-
out knowledge) that must
bring

To the Reader.

bring them to Heaven; Supremo illi judici non scripta approbanda, sed facta; not the disputer, but the doer of Gods will shall be justified: men while they spend their time in disputing what they should doe, they too often neglect to doe even those things which are without dispute; in this Book if there be little paines, yet there is no hurt; nay, it is thy owne fault if there rise not some good to thee from it, which if thou second with practice,

To the Reader.

*Etice, will bring thee to an
eternall good, which I wish
thee.*

• IOS: HENSHAW.



Daily Thoughts.



Take the Word
of God the Rule,
and God him-
selfe the Pa-
terne of all thy
actions ; con-
template God and thy selfe ;
what He is, what Hee requires
thee to be, like Him in a de-
gree, though not a perfection ;
in a perfection of sincerity,
though not of degrees. Do no-
thing against thy word, and let
thy

P. B. 44

L.

thy word be regulated by God's Word; do not ill for company, nor good onely for company.



L Et thy talke not bee much, and that profitable: be sparing of oaths and promises, and performe both: shun jests in holy things, and abhorre lies though in jest: speake to the capacities, but not to the humors of men; so frame thy talke, as one that is going shortly to give an account of his words: detract from no man but thy selfe, speake well of all men till thou knowest otherwise, and where thou canst not speake well, be silent: meditate

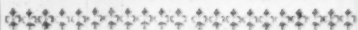
meditate often upon the shortnesse of thy life, and be carefull so to imploy it, as that thou dost not make thy account long; measure the length of it as the Scripture doth by a Bubble, and a Shadow, and a Flower light and vanishing; but yet to comfort thy self in this present state with the remembrance of the future; that if this life which thou hast bee short, yet that which thou hopest for, is eternall.

*My life is like a Bubble, but a bliss,
At first God breath'd into me, and I live;
And like a Bubble, I doe daily wast,
and am like water pour'd into a sieve;
Lord, since I am thy bubble, when I die,
Like to a Bubble, let me ascend on high.*

*Or if you will, my life is like a Flower,
And like a Flower for a while I stand;*

I am, and am not in an other bowre;
 For I am gather'd by the owners hand;
 Since I am so, why am I so corrupt,
 That do not know how soon I shall be pluckt

But of all Flowers, most of all me thinks,
 Resembled in the Marigold am I;
 And like the Marigold that wakes and winks,
 Still as it sees the Sun, am borne and die;
 But her's my comfort, with that flower
 The Sun appeareth, I shall blow agen. (when



Affect not to set out thy
 selfe to the world, nor to
 thy selfe; speake not thine
 owne praise, nor greedily heare
 it from others, nor too ea-
 sily beleeeve it: spend thy time
 rather in pressing forward to
 what thou shouldst be, then in
 idly contemplating, or conten-
 ting

ting thy selfe with what thou art ; thinke meanely of thy selfe, and that thought will both make thee modest (for he that suspects himselfe is not bold) and eager in the pursuite of that goodnesse or knowledge wherein thou supposest thy self defective ; be ready rather to give, then to take an applause, and if thou art apt to thinke thou deserveest well, check it with thinking how many deserve better.



LEt thy thoughts be such to thy selfe, that if it should be suddenly ask'd, what thou think'st on, thou mightest not blush to tell ; stifle sinne in

the first warmth ~~and~~ quick-
ning, before it shapeth too tarre:
a twig may be pluckt up with
one hand, which the whole bo-
dy cannot wag, when it is a
tree; even evill thoughts are
evill, and though yet they bee
not, yet cherished, will spread
into evill actions.



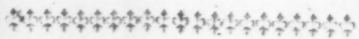
BE not easily provoked, and
easily be friends; give no
occasion of exceptions thy self;
and doe not easily take excepti-
ons at others; and be ready to
make satisfaction to those that
have just exceptions against
thee; it is a greater vertue to
forgive one injury, than to do
many courtesies; because it is
har-

harder : and it is harder, because more against nature ; for many a man will doe for another, that will not suffer for him ; therefore it is a greater perfection to bee contented to suffer, than to be willing to do, unlesse it be to do for those of whom wee have suffered, for our enemies, which is the highest.



Affect the company of those who are abler then thy selfe, and desire rather to partake of others sufficiency, than to publish thine owne ; in meaner company thou maiest bee admired more, but in this thou shalt profit more : it is better to learne wisdom

from those that are wise, then to be thought wise by those that are ignorant : be studious rather of being able, then of being so accounted ; not to picke up thy knowledge, especially thy opinions, from other mens discourse ; but with paines and industry rather to search out the knowledge of truth thy selfe, then lazily to take it up from others.



IN Religion examine, but not broach opinions ; ever incline to Antiquity, and suspect novelty ; in middle things ever submit to the Authority thou livest under, and let the Churches opinion be thine.

Mei-

thou believest; not grant every thing which thou canst not answer, but suspect rather thine owne insufficiency that cannot defend it, then cry downe the matter as not to be defended.



BE sparing of thy commendations, especially of thy selfe; commend no man undeservedly, that is flattery; not thy selfe, though never so deserving, it is vaine glory.



DO not admire or applaud what thou understandest not; do not seem to understand where thou dost not; it is better to acknowledge thy ignorance

rance, and learn; than falsely to
profess learning, and be still ig-
norant.

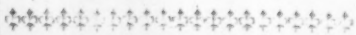
Desire rather to doe well,
than to beare well; if thou
canst, preserve to thy selfe a
good report, but be ambitious
onely of a good conscience; do
not measure thy selfe by other
mens reports, nor measure o-
ther men by thy selfe; aske
thine owne heart, and not their
tongues, what thou art.

About to reforme thy selfe
first, let other mens sinnes
rather be the subject of thy
griefe, than of thy discourse; so
speak

ſpeake of other mens ſinnes, as
that thou detract not from the
perſon; and ſo excuſe or miti-
gate the ſlip of any perſon, as
that thou ſeem not to counte-
nance the ſin.



DOe not thinke thou art
good enough, ſo long as
thou art not knowne to be o-
therwiſe; and never thinke thy
life ſo good, as not to need men-
ding.

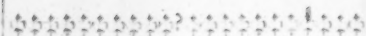


SAy nothing but what thou
meaneſt, and promiſe no-
thing but what thou art able;
not to intend what thou ſpea-
keſt, is to give thy heart the lye
with

with thy tongue; not to performe what thou promiftest, is to give thy tongue the lie with thy actions.

DOe not greedily find fault in any, nor reproachfully publish it; but rather by a hidden and oblique way to insinuate his error to him, than destructively to blaze it; seeke not the advancement of thine owne wit by another mans folly; not alwaies comply with the fortune, and censure him that is downe, nor ever judge of things by the event, nor condemne that as unadvisedly taken which succeeds ill.

Put

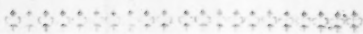


Put not off devotion and the Duties of Religion with want of leasure; nor the needy, and duties of charity with want of abilitie; in both, though never so straightned, thou mayest doe somewhat, though the lesse; a sigh or a groan in the one, and a cup of cold water in the other thou thou canst not be without.



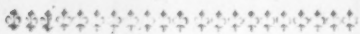
When thou promisest, think thou mayest bee taken at thy word; be nothing in a word; bee nothing in a complement, which thou darrest not stand to in earnest: as
there

there is lesse sinne, so there is lesse wrong in denying than in not performing : to deny is at most but a discourtesie ; not to performe is an injury ; for if thou denyest, hee may seeke to others, if thou deceivest, hee failes of all ; it is lawfull for thee not to promise, it is not lawfull for thee to breake promise.



Observe what is good in any man, and learne it ; what is evill, and eschew it, if any thing good in thy selfe, to be thankfull for it ; or evill, if evill of punishment, to beare it ; if evill of sinne, to repent of it ; not deride any mans imperfections,

perfections, but thank God that they are not thine; not to scorn any friend for an error; but be sorry that he is wrong, and be so much his friend, as to endeavour to set him right.



For a servant ever to speake well of his Master; if ill, to speake the best; if ill to him, to impute it to his ill deserving, is a duty, yet a commendations; to thinke obedience a vertue, not servitude, and that it is not the leaft mastery, so farre to command ones selfe, as to bee contented to submit to the command of others.

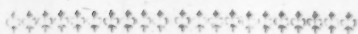
Do

DO courtesies for others as gifts, not looking for requitall; receive courtesies of others as loanes, and meaning to repay; what favours thou doest for others, to forget them; if thou receivest any, ever to remember them; not to requite the injuries of an enemy with the like, nor the good turnes of a friend onely with the like.

Speak not censoriously of thy betters, nor scornefully of thy inferiours, not vaire gloriously of thy selfe, nor to boast of thy selfe that which thou never

ver didst, nor to assume to thy selfe the praise of that learning and wit, which is not thine owne; not slightly and undervaluingly. to speake of other mens vertues, and not at all of their vices; not to thinke superciliousnesse majesty, or a grave reservednesse wisdom, as if thou wouldest bee therefore thought wise, because thou sayest little; not be a riddle which is rather to puzzle curiosity, than to benefit society, which man was made for; and therefore be such rather as men may make use of thee, than be troubled to know thee.

Be



BE covetous of nothing but
of doing good, and bee pro-
digall of nothing but good
counsell: be slow in beleev-
ing ill of any, but slower in speak-
ing it.



IN place of judicature, looke
not whose cause comes be-
fore thee, but what: and judge
eventhy brother, not as a bro-
ther, but a Judge: not mea-
sure the sentence by the relati-
on: not sell judgement, nor doe
a profitable wrong: it will ne-
ver repent thee that thou art
the poorer for doing right.

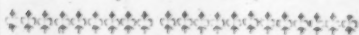


BE milde to all, but know when to bee severe; there is an unseasonable meeknesse; I know not which is worse, to be angry unjustly, or not to be justly angry; if by the first thou maiest wrong an innocent person, by the other thou makest a guilty: sometime to be silent at it, is to encourage a fault; it may be a due chiding would reforme that offence which takes heart with sufferance.



AFirme not any thing out of humor, or because thou hast affirm'd it; it is a greater disparagement to stand in a lye then

then to recant an error : to erre is but a weakenesse, and the case of all ; to acknowledge an error is a vertue, and the praise but of a few : but to maintaine an error is a sinne, and it is a greater offence to justifie a sin, than to fall into it.



Love, but not be fond of the body ; to love it is a duty, to be fond of it is a sinne : let the fare be such as may neither impaire the health of it, nor the devotion : the apparrell neate, not chargeable, not mimically in, nor ridiculously out of fashion : such as may agree with thy estate, thy yeeres, thy profession : not at all to invent and
slowly

slowly to take up a fashion, and that rather because thou would'st not be singular, then because thou likest it, & as may shew thee willing to bee constant, but not obstinate.



LEt thy recreations be short and diverting, such as may rather fit thee for businesse, than rob thee of time : long and tedious sports doe rather take away the stomack to serious things than whet it : he that makes recreation a businesse, will think businesse a toile.



Submit to every fortune, and like it, not place felicity in wealth,

wealth and greatnesse : to bee
without, and yet not to want
these : or to want, and yet not
desire them : to be able to man-
nage a great estate, and to beare
a meane : to like Gods will
even when it crosseth thine :
cheerfully to passe over crosses,
yet to take notice of them : to
be patient, but not without
sennie : to be sorrowfull but not
without hope : not to grow
great by corruption, nor to
grow proud with greatnesse ;
nor to grow strange to others
in a high estate, or thinke God
so to thee, or you so to him in
a meane : not to ebbe and flow
with thy condition, and bee ei-
ther supercilious or dejected,
to take the changes of this
World

World without any great change of thy selfe; he that is contented ever with what he is, makes himselfe happy without a fortune.



THinke of death as a thing certaine, (it may be) at hand: that Physicians dye; that Kings in this are Subjects: some like crude fruit are pluckt off by casualty, others like over-ripe, drop off with age: old and young, there are graves of all sizes: to endeavour therefore rather to procure eternall life, than to prolong this: and use meanes rather to sweeten death, then to deferre it.

Learne

Learne not to thinke of the things of this world as of things of continuance : and to use the things of this World, not as an owner, but a Stward: so thou wilt be neither loth to leave them, nor afraid to account for them.

Doe curtesies to thy friend, not with hope to receive greater : and receive curtesies of thy friend, as if thou hadst done none : think of requiting the good which thou receivest, though thou deservest it: expect no^r requitall of that good which thou doest, though undeserved
C

deserved, lest failing of what thou expectest, thou repent of what thou hast done, and so losest the praise of thy goodness, by looking after the reward of it.



Commend no man to his face, and censure no man behind his back : if thou knowest any good thing of him, tell it others : if any ill, or vice, tell it himselfe : so by telling others of his good parts, thou wilt procure for him a good opinion : and by telling him and admonishing him of his faults, thou wilt make him deserve that good opinion.

Abstaine not onely from
ill, but from the appea-
rance of it, lest thou heare ill
undeservedly, or doe ill una-
wares.

L Et thy discourse be neither
light nor unseasonable;
such as may call either thy
goodnesse in question, or thy
judgement : if thou canst not
speake well, say nothing : so if
others be not bettered by thy
silence, yet they shall not bee
made worse by thy discourse.



THinke meanelly of thine owne sufficiency, though others thinke not so, look much upon thy defects, and little upon upon thy good parts : and thinke that thou art short, not only of what thou oughtest, but of others : that that which thou knowest, is nothing to that of which thou art ignorant : and therefore to labor rather truly to know thy selfe, than to make those small parts superficially known, to others.



SCorne not to be better'd by the good example of others, and be carefull not to make others

thers worse with thine ; do nothing in which thou would'st not be imitated : and imitate nothing which thou knowest is not fit to be done ; it is a fault to doe what thou should'st not, it is none, to learne what thou should'st doe of any.



THinke in the morning what thou hast to doe this day, and at night what thou hast done : and do nothing upon which thou maist not boldly aske Gods blessing : nor (as neere as thou canst) nothing for which thou shalt need to ask his pardon : let thy first care be not to do ill : thy next care, to repent of it : account often

with thy selfe, thy last account
will be the lesse, bee not afraid
to looke upon thy score, but
be afraid to encrease it : to des-
paire because thou art sinfull, is
to be worse, because thou hast
been so bad.

*Be thy life like his that must
Account, and bath it but in trust ;
Let the actions of thy youth
Answer not the times, but truth ;
Let thy words be modest, few,
Thy opinions firme, not new ;
Thy mirth plausible, not vain,
Not abusive, not profane ;
Live not onely to the eie,
Sin is sicke, though none be by ;
Witnesses do onely prove,
Not make guilty ; and true love
Of vertue, more esteemes in ought
So to be, then to be thought ;
'Tis weaknesse to eschew the scarre,
Not the ulcer, and preserve*

Eftem

*Esteem to truth; deeds must be
Such as God approves, not wee;
Be in private what you seem
In publike view; and not deem
All things lawfull, that are hid,
Not what's seen, but what's forbid,
————— is unjust;
And onely what we may we must.*



BE not wicked with advantage: nor be drawne to do a gainefull sinne: not thinke that godly which is gainefull, but thinke that gaine enough which is with godlinesse: hee that makes his commodity the measure of his actions, for a morsell of bread that man will transgresse.



EVer learne to be contented with what thou hast, in as much as there is nothing which by the appointment of God doth not happen unto thee: and to dislike what God doth, is to doe what God dislikes; and make that a sinne, which was before but a punishment, and, as it might have been used; a blessing: to finde fault with God, is to make a fault in our selves; that which God doth may be harsh, it cannot be unjust: or if that state which thou hast be bad, yet that which thou hopest for, is better.

Think



Thinke not well of thy selfe though others thinke so: yet give no occasion to any to thinke otherwise, and give the glory of both to God, both of thy good parts, and their good opinion.



EVery morning take leave of the things of this world, as thinking thou mayst part with them before night: and every night to examine the employment of that day, as thinking thou mayst account for it before morning: hee that is providing for his going, will lesse increase his account by tarry-

ing: we doe not commend his providence, that hath his furniture to buy when hee should take horse.

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**M**Ake not a neighbours fault greater to men then it is, nor thine owne lesse to God; to excuse thine owne sinne is to double it: detractingly to aggravate anothers fault, is to make it thine own.

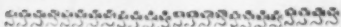
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BUfie not thy selfe in searching into other mens lives; the errours of thine owne are more then thou canst answer for: it more concernes thee to mend one fault in thy selfe, than
to

to finde out a thousand in others.



BEE carefull not to fall into sinne, being fallen, not to lie in it; being surpris'd, not to stand in it: confession is some part of satisfaction; by denying a little sinne, thou makest it great, by truly confessing a great sinne to God, thou makest it none.



IF thou hast lived long, think thou hast the longer account, thinke thou hast had the longer time to provide for thy account, and therefore hast the greater sinne, if unprovided;

ded ; where God forteares a great while, he expects a greater increase : as where men give long day, they expect larger payment.



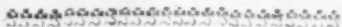
PERforme not the things of Religion, either out of vaine glory, or custome ; since the goodnesse of these is not measured by what is done, but by what minde we doe it with ; *Cursed be hee that doth the worke of the Lord negligently* ; there is that curse upon negligent doing, which upon unwilling leaving of it undone is not ; there is little difference between not doing what thou shouldest, and not do-

doing it as thou shouldest; to doe thy duty for shew onely, or in shew onely, is to doe thy duty, and be still undutifull: if that which thou doest be right, if the minde with which thou doest it be not so, all is wrong, and thou forfeitest the acceptation of what was good, by the ill performance.

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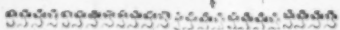
**T**Wo things do not trouble thy selfe to know other mens faults, nor other mens estates: the estate of thine owne soule, and the amendment of thine owne faults, let that be thy study; not thinke any sinne lesse because it is hid: remember that to him that shall judge

judge thee it is open, and that in the last day God will not measure his judgement by ours, the day of judgement will condemn many a man whom wee have quitted.



**D**O not practice Religion in shew onely, yet shew it in thy practice; thinke no sin little; nor no good which thou doest great, it is from the acceptance of God that it is good at all: hope for, but not challenge a reward of thy well doing, yet not for it selfe, but for what Christ hath done; measure thy self not by what others are, but by what thou oughtest to be: remember thy sinnes  
with

with griefe, and thy goodnesse,  
the one, for that thou hast been  
so bad, the other, that thou  
canst be no better ; and though  
thou canst not attaine to perfe-  
ction on earth, yet aim at it.



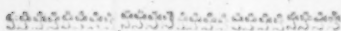
**L** Abour not onely to know  
what thou should'st be (that  
most men do) but to be so ; nor  
at all to know what other men  
are ; thou shalt not answer for  
it : be carefull if thou canst, to  
make others better by thy good  
counsell, or at least, not to  
make them worse by thy exam-  
ple.

Be  
/

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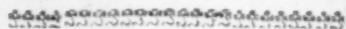
BE ever contented with thy present estate, but, if thou canst, better it; doe not corruptly thrust thy selfe into any place; and being in, do nothing that may thrust thee out; make the execution of thy office, a discharge of thy conscience, not an improvement of thy estate; and desire any place rather to do good, then to grow rich: give no bribes to procure an unjust thing, nor take none to doe one: and if thou art in the place of judicature, remember thy office is to give sentence, but not sell it.

• Do

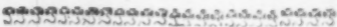


DO not make any sinne lesse by custome : for as men do at first lesse like sinne, so with continuance they do lesse feele it, as those that are accustomed to carry burdens, are lesse sensible of the weight : and if thou doest now the same things with more ease, do not thinke that the sinne is more light, but that thou art more hardned : and thy case is so much more desperate, by how want of sense is neerer to death, than paine : feeling is an argument of life, thou art a dead member if thou hast lost thy feeling : but here's the misery, that thou hast lost thy feeling
in

in regard of sin, but not of punishment.

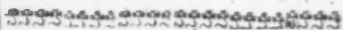


Fix thy desires upon such things as may not shame thee in the obtaining ; and compassethy desires by such meanes as may not shame thee to own ; though that which thou seekest for be good, yet while the way by which thou seekest for it be evill, thou shamest the end by the way ; and shamest thy selfe in the end.



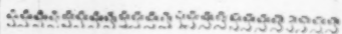
THinke no sinne little, and make it not great by iteration : what is a mountaine of earth but an accumulation of many

many little dusts? What is a floud, but a concurrence of many little drops? a little pricke being neglected, may fester to a Gangreen: by how much that in which thou sinnest is lesse, by so much thy sinne is, the greater, that wouldest dishonour God for so little a thing.



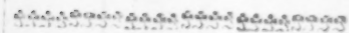
THinke of death as a thing thou must meet with: and of thy life, as a thing thou must part with: and not to love too well that life, that keepes thee from a better: nor at all to feare that death that leades thee to a better life: this life is a journey, and the World an uneasie horse, that with much
jol-

jolting, and some falls, brings you to your home, and why art thou unwilling to alight: love rather that passage that leades to eternall happinesse than that life which keepes thee from it, and not without continuall misery.



STudy rather to make thy selfe fit for any imployment and place, than to thinke thy selfe so: and be preferred by thy desert, not by purchase: slip no lawfull meanes to doe thy selfe good, and use no unlawfull; hee which groweth great by buying, doth likely continue that greatnesse by selling.

Measure



MEasure thy wealth by thy minde, not by thy estate: a contented minde is ever rich; but measure thy expence by thy estate, not by thy minde; not what thou wouldest do, but what thou art able to doe: thinke not frugality a disparagement, nor out-run thy self to keepe pace with others: this is to procure that which thou fearest: and least thou shouldest be thought meane, to become so; many times a slow pace performes that journey, whilst galloping tires by the way.

Let

~~~~~  
**L**Et thy thoughts be such to thy selfe, as thou art not ashamed to have God know them : and thy words such to God, as thou art not afraid to have men hear them; and let thy whole life be such toward God and man, as that thou neither dishonour God by thy ill life, nor draw others to the same dishonour of him by thy ill example.

~~~~~  
PLeasure not thy selfe by wronging others : nor with the unjust Steward, make thee friends with other mens monies : lest while thou wouldest buy
buy

buy other friends; thou sell
God : come to promotion, if
thou canst by friends, not by
money : if thou deserve it
not, thou wrongest others : if
thou deserve it, thou wrongest
thy selfe.



THe goodnes of the mind,
is witnessed in the out-
ward actions : the goodnesse
of the outward actions, is deter-
mined by the intention and
minde : inward goodnesse with-
out outward shewes of it, is
like a Tree without fruit, use-
lesse : and outward shewes of
goodnesse, without inward sin-
cerity, is like a Tree without
heart, livelesse ; that thou art
good

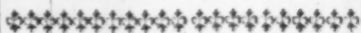
good inwardly in thy heart, is
thine owne comfort : that
thou dost outwardly professe
this goodnesse in thy life, is o-
thers benefit; thou thy selfe
art not the better for that good-
nesse which thou dost not make
shew of, others are not the bet-
ter for that goodnesse of which
thou makest no shew : so in-
ward sincerity is required in re-
spect of God, outward profes-
sion only in respect of men :
by the first thou art a true
Christian ; by the other it
doth appeare that thou art
so

Nei-

Neither undertake much,
nor talke much, and that
to the purpose ; deliver thy
minde rather in profitable lan-
guage, than curious ; by this,
happily, thou wilt gaine more
applause, but by the other thou
wilt doe more good, and it is a
greater vertue to do well, than
to hear well.

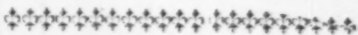
DO nothing which thou dis-
allowest ; disallow thy self
some things which thou maiest
doe, but nothing which thou
oughtest to doe : give no liber-
ty to thy selfe in unlawfull
things : use not the utmost
D of

of that liberty which is given thee in other things ; and so use thy liberty in what thou art permitted , as that they may not hinder thee in the things thou art commanded.



PROMISE nothing which may prejudice thee in performance ; performe what thou hast promised, though to thy prejudice ; thinke thy selfe bound by thy word , though without oath or witnesse : if thou art not well able to perform, consider thou wert able not to promise : a good man measures his promises by his ability, but hee measures his performance by his promise.

Ac-

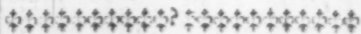


ACcount it the greatest knowledge truly to know thy selfe; and the greatest conquest to subdue thy selfe: not give way to thine owne lusts; nor boast of thine owne parts: to doe nothing that is ill, nor vaine gloriously to tell of what thou doest well: in all things to approve thy selfe a good man and a Christian, but not boast of it.



PLace not Religion in talke only, it is an easier matter to give counsell, than to follow it: sometimes we have known men to fall into those finnes

from which they have with great paines converted others: but Christianity (as we say of charity) begins at home; it was *Christ's* to *S. Peter*, *Art thou converted? strengthen the Brethren*, but first bee converted himselfe; he may happily save others that is not saved himselfe, yet hee will sooner save another that goes in the way of salvation himself: good Doctrine is weakned much with ill life; hee that will doe good upon others, must first be good himself.



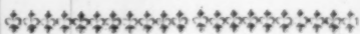
SPeake nothing which thou would'st wish to recall: and do nothing which thou shalt need

need to repent : condemne nothing in a humour ; nor maintaine nothing out of faction ; never defend a false cause, either to revenge a wrong, or to do a pleasure.



THinke onely the present time thine, for that which is past is none of thine : and that which is to come, it is a question whether ever it shall be thine : so the certaine time of thy life is very little, and the account which thou shalt certainly give of this life very great ; and thy account is made greater by tarrying, but thy life lesse ; so that to put off the finishing of this account, till

a farther time, is to make thy selfe a greater account, and have lesse time to doe it in; nay thou shalt answer for the neglect of that time wherein it might have beene done, and it may bee denied another time to doe it.



MEasure not goodnesse by good words onely, a Par- rat may bee taught to speake well; good words cost us nothing; and men are for that Religion that is cheapest: it is an easie matter to speake like a Christian: Satan himself can talke Scripture: Charity consists not barely in knowing, or discoursing of what is good, but

but in practising what wee doe know; in religion not to doe as thou sayest, is to unsay thy religion in thy deeds.



EVer expect death, though not wish for it; let thy last houre find thee rather willing to goe, than contented to tarry; put not off amendment till another day, thou art not sure to see an end of this; provide that thy death bed may rather finde thee fitted for God, than fit thee; and so order thy estate, and thy soule in thy health, that when death comes thy mayest have nothing to doe but to die.

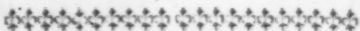


IN point of reformation,
first plucke out thy owne
More : spend not thy time in
exhorting others to the keep-
ing of the Commandements,
and breake them thy selfe;
measure not thy goodnesse by
anothers want of it : nor mea-
sure thy want of goodnesse by
others store of it ; God doth
not so : though thou art not
so good as the best, yet while
thou endeavourest to be so, thou
art good enough ; God who
workes in us both to will and to
do, doth in some case accept the
will for the deed.

Reckon

REckon nothing which thou hast, thine owne; nor nothing which thou doest, at thine owne disposing : and use all, not as a Master, but a servant, remembering thou must one day answer for them to their Master.

DO not marmure at thy condition, if mean; nor measure Gods blessings by thy wants, but by thy deserts : if God be better to others then he is to thee, yet while he is better to thee than thou deservest, hee is good enough.



IN Christianity, not, thinke
to attaine the end without
the meanes ; and if the same
meanes doe not in all produce
the same effect, not to impute
it to any alteration or deficien-
cy in the meanes ; but in the
subject : the means is the same,
the parties are not : all men are
not alike hardned in sin, there-
fore all are not alike hard, or
easie to bee converted ; sinnes
are compared to diseases ; all
diseases are not mortall, some
humours spend themselves, o-
thers are not recovered, but
with expence and danger ; and
the same sickenesse is not remo-
ved with the same ease in bo-
dies,

dies, because there is not in all the same temper : that physick doth but stirre the humour in some bodies, which in others would utterly expell it : it is with the sicknesse of the soule, as of the body, all sinnes are not equall ; all men are not equally sinnefull : either the sins may be lesse, or of lesse continuance : for custome, as it begets a greater liking of sinne, so it leaves a deeper root ; continuation of things makes them partly naturall, therefore wee call custome another nature ; settled impieties, like settled humours doe not easily stirre ; though the means are the same, yet while the subject is not ; it is no wonder that the effects are
not :

not : there must bee the same disposition of the matter, as well as of the agent : it is not enough that the word bee the same, if the hearers be not ; as as the same physicke doth not worke or cure alike, nor the same seed thrive alike in all grounds, so neither doth the same word save alike, or prevaile alike withall. *Sodom* would have repented with those meanes which *Corazin* did not ; in thine impenitency therefore not to accuse God or the meanes, but thine owne selfe ; in thy conversion, not to thanke thine owne selfe, or the means, but God, and the meanes under God.

Remem-

live eternally after thou art dead.



Love nothing in this world too well, no not thy life; thinke of the pleasures of this World, either as sinnes or occasions of it; and the other more necessary things of it; though they have thy presence, let them not have thy heart; and use them rather because thou wantest them, than because thou likest them: and so provide, that thy death may be the beginning of thy happiness, not the end of it:

Ever

Ever suspect, ever feare
For to be too happy here ;
Lest in heaven thou have lesse,
(If any) for this happinesse ;
Seldome have I known
To have Heavens more then one ;
All the pleasures of this life
They are usefull, but a knife :
I may warme me by their fire,
But take heed of coming nigher ;
Yet in this is danger still,
He that warmes, is after chill ;
Oh JEHOVAH, but with thee,
Is there true felicity,
All this sublunary treasure
Yeeld but counterfeitt of pleasure ;
Silken cares, Kings of clouts ;
Full of torments, feares, and doubts ;
Trifles, dangers, baited hooks,
Shadowes, onely shape and looks,
Of what we call : worse than naughts ?
Snarres ; temptations, if not faults ;
Whether it be birth, or place ;
Beauty, and the pride of face ;
Honour ; wealth, or higher yet,
That they call a favourite ;
Like a shadow on the Sun,
Have their being, and are done,
From anothers like or frown ;
So they rise, and so go down ;

They

They are got and kept with feares;
And are parted with, with teares;
And accounted for with horror,
And then Dives is the poorer;
When that finall day shall come;
(A dreadfull day indeed to some)
And we answer for their use,
Then to want them we would choose;
So then much of these to aske,
Is to beg thy self a taske,
A beggery, for thus to be
Is the greatest poverty:
All thou hast is on the score,
What is that but to be poore?
Adde to this, it doth not last;
And happinesse is torment, past.
It may be present, so thy host
Is but may be at the most:
In Heaven only is there blisse,
That ever shall be, ever is;
Worldly laughter is not mirth,
Born and buried in the birth;
Where O God there wants thy grace
Mirth is only in the face,
O God thou art, only thou,
To morrow, yesterday, and now;
To thee my self, my time I give,
All that I have, all that I love.

Deli.



Deliberately to move to any business is proper to man: headily to be carried by desire, is common to beasts; in civill actions be led by thy reason, not by thy appetite; in divine actions, by Religion; and doe nothing that may forfeit either thy reason or thy honesty: measure the goodness of things by their lawfulnessse not by their profit; nor be drawne to doe ill for advantage: not intend thy particular good, with the forfeiture of the generall.

In



IN religion publish nothing which thou darest not stand to; nor libell against the truth: if thou think it is not the truth, why doest thou publish it? if thou thinkest it is the truth, why art thou ashamed of it? such are between two rocks, either of which splits them; for either they siane in publishing that which is a lye; or else having published it, they sin in being ashamed or afraid to stand to it, which they think is the truth: true Gold flies not the Touchstone, a good mans actions are such as hee feares not to be discovered; it is a signe their workes are ill, when

when they dare not own them ;
Oderunt lucem, is our Saviours
note of such ; if it be the truth,
they ought not onely (in some
case) to owne it, but to die in
it : if it be a lye, they ought
not to live in it, much lesse to
give it life : every lye is a sinne,
but to print a lie, is to justifie a
sinne ; and in Religion to
print a lie for truth, is to father
a lie upon God : a good man
will publish nothing in God's
name, to which he dares not set
his own.



MEasure not thy selfe by
what men say of thee ;
they may mistake thee ; it is
their sinne, not thine if others
flan-

flander thee : to bee ill spoken of, and undeservedly, is neither thy fault, nor alone thy case ; *Christ* himselfe was thought a Wine bibber : and *Saint Paul* mad : if ill tongues could make men ill, good men were in ill taking ; never regard what any can say against thee, but thine owne conscience : though all the World condemne thee, while God and thy selfe doe not, thou art innocent enough : the wickednesse of ill tongues doth but dirt themselves ; the mire that is cast upon thee is not thine ; care not to have ill men speake well of thee ; it may be if thou wert worse, thou wouldest hear better : *Parcit cognatis maculis similis*

similis fera : the Devill doth not accuse his owne : if thou wert one of them they would speake more favourably : bee carefull to bee cleane to God, what ever t^hou art to the world, and bee slow in soyling and blacking others : if they are not so cleane as thou could'st wish, their foulnesse bee to themselves : let them bee never the fouler for thy mouth : they that are forward in censuring and accusing others, are usually such themselves.



TO all thy promises need no other bond but thy word : nor no other witnesse but God : be carefull never to
pro-

promise any thing of which thou shalt wish to be forgiven the performance : nor plead either want of ability or testimony : an honest man doth not promise more than he meanes : nor a wise man more than hee is able.



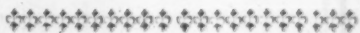
BE not a servant to those things which thou shouldest command ; thy mony, thy body, and thy appetite, or thy sensitive part : but use thy estate, to serve thy body , and thy occasions, and thy body to be subservient to thy soule ; and thy soule to serve God : thus while either of these serve in their proper office, God is serv'd

serv'd in all : if thou art commanded by the first of these, thou art neither thine owne Master, nor fit to be God's servant.



RESolve nothing but upon good ground, nor alter thy resolution but upon good reason; not inconstantly to waver, nor obstinately to persevere in things; to heare others judgements besides thine own, and if right, to submit to them; not to thinke it a disparagement, that there are wiser than thy selfe : to thinke it a fault rather to stand in an errour, than to fall into one, not choose to defend a lie, rather than

thian descend to yeeld to others in that which is the truth: to maintaine an opinion because it is thine, not because it is true, is to maintaine thy selfe, not the truth; and to prefer thy selfe to the truth.



SO farre intend thy profit as that thou still subject it to your religion; not make thy commodity the sterne of the conscience; he was not the best Disciple that had the bag; so procure or continue to thy self a place upon earth, as that thou lose not thy place in heaven.

Learn



Learne not to examine thy
selfe by what thou art not;
as the Pharisee, not like other
men; and while some others
are worse, to thinke thou
art well enough: wee measure
crooked things by that which is
straight, not by that which is
more crooked: the rule of
goodnesse is Gods Word, not
other mens deeds: not to mea-
sure the straightnesse of thy
life, by the crookednesse of
anothers: hee that measures
his beauty by anothers defor-
mity, may still be unhandsome
enough: if a Drunkard shall
measure himselfe by some de-
bauchednesse, hee will seeme a
sober

sober man: in the day of judgement, God will not examine thee by what others were, but by what thou wert commanded to be.



PLead not for licentiousness of life, under liberty of conscience; as if Christian liberty consisted in doing what they list: or that Christ hath so freed thee from the yoke of the Law, as that thou art not still subject to the commandments; not thinke that Christ was therefore obedient unto the death, that thou shouldest be tyed to no obedience of any thing during life; that the merits of our Redeemer hath obtained:

tain'd; not that the Commandments of God should not still be observed; but that the not sufficient observing of them, should not be imputed.

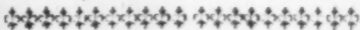


MAke not other mens finnes thine by imitating them; nor thine, other mens, by teaching of them, doe nothing in which thou wouldest not be followed; follow nothing of which thou canst not well justify the doing.



Affect not too much businesse, especially other mens; yet to hate idlenesse: to use recreations, but not
E 2 dwell

dwell in them : to affect rather what is needfull than curious ; not to overdoe ; and in all these things to suffice nature, not humor it.

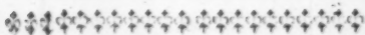


BE slow in choosing a friend,
but slower in changing him
when thou hast chosen : bee
courteous to all, but inward on-
ly with a few : thou maiest use
that freedom to a friend, which
thou wilt not to every acquain-
tance : thy acquaintance is but
thy neighbour, but thy friend is
thy selfe.

Scorne



Sorne no man for his meanness, and humour no man for his wealth ; doe nothing to please any-whereby thou shalt displease God : never be drunk to please the company, or think it uncivility to part sober : or to cease to be a good Christian, that thou maiest be thought a good companion.



BE displeased with nothing which God doth, and as neere as thou canst, doe nothing wherewith God is displeased, doe all thou doest as in Gods presence, and speake all as in his audience ; and let neither

E 2 thy

thy words nor actions be such,
as to which thou maiest wil-
lingly desire Gods absence, or
not desire his assistance.



IT is the goodnesse of God
to us, that is the cause of the
love of God to us : and it is
the goodnesse of God in us,
that is the cause of the love
of God in us : confesse
that the good which thou re-
ceivest is not for thine owne
sake, nor the good which thou
doest is not by thine own pow-
er ; it is the mercy of God that
mooves him to do for us ; that
inables us to doe that which
pleaseth him.

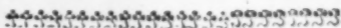


Account that good which is lawfull, not which is profitable : and endeavour rather to serve God then thine owne turne in all ; make these two the rule of thy selfe, justice and godlinesse, and thou shalt fulfill the duties of both Tables, God and thy neighbour.

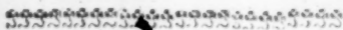


Not repiningly to complain of thy sufferings of this life : since it is partly in thy power to make them blessings ; and if to make them blessings be in thine own power, then that they are otherwise it is thy owne fault : God intends

amendment in it, if it doe not amend thee, thou makest it a punishment, not be.

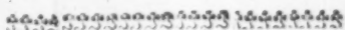


L About to see thy own mortality in other mens deaths: and thy owne frailty in other mens finnes; and since thou must shortly die, bee afraid to sinne: and so order thy finnes, as thou mayest not be afraid to die, that thy finnes doe not bring thee to a worse death, and that this death may lead thee to a better life.



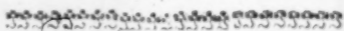
Doe what thou art commended, not what others doe: make no mans example a rule,
not

not the best mans : all may erre : and he that in all things followes him that may erre, will be sure in some things to fall into errour.

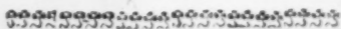


C All to minde often what thou hast done : and then compare with it what thou hast suffer'd, and what thou hast received : and when thou shalt finde, that thou hast received more good than thou hast done, and hast done more evill than thou hast suffered : fear that there is lesse good behind for thee, and more evill : and therefore betake thee to repentance and a new life : and by that thou mayest prevent

the evill which thou hast deserved to suffer, and procure to thy selfe, though not deserved, a reward of that good which thou hast done.

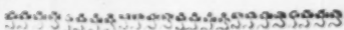


LEt it not trouble thee that some others have liv'd longer than thy selfe; not the length of thy life, but the goodnesse is the measure of thy happinesse : if thou hast lived well, thou hast lived long enough; if thou hast not lived well, thou hast lived too long.



NEver thinke it too soon to repent, thou doest not know how soone thou mayest die,

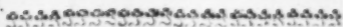
die, and after death it is too late: hee that puts off his amendment with hope of living, loseth eternall life in a presumption of this.



Intend rather the effecting of a publike good, than a particular, for by intending only thy particular good, thou mayest doe wrong to the publike, whereas thou canst not effect a publike good without thine owne good in particular; for what ever is beneficiall to the whole, cannot be prejudiciall to the parts: so then thou being a member of the whole in performing a generall good, even by that thou art so farre
good

good to thine owne particular, as thou hast an interest in the generall; whereas by seeking thy private good with the neglect of the publike, thou dost both decline from the common nature of things and from the nature of goodnesse, which is by so much the more good, by how much it is good to more, and dost rather that, which is good to thee, then what is truly good in it selfe: this is to make thine owne selfe and thy advantage the rule of goodnesse, that thou should'st make goodnesse the rule of thy self and thy actions.

Thinke



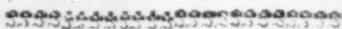
THinke that in death thou
doest not lose a life, but
exchange one; death is but a
change; and therefore not to
feare a change, that art every
day so acquainted with chan-
ges; every change is a kinde
of death, in as much as that
which it changeth from, doth
die to what it was: if the
beasts and creatures themselves
did not change from what they
are, how should wee bee fed?
Nay, if their skinner and cloa-
thing did not change from its
naturall use to them, how
could it be usefull to us: if the
Sunne his selfe did not change
his place; if the Yeare, and
the

the parts of the Yeare, did not change, how should we either have life or necessities? thou then that doest thus subsist by changes, why doest thou feare a change? especially considering that other things being ever altering in themselves, doe yet ever continue alterable; whereas wee changing but once, and for the better, shall ever after remaine immutable: so that to bee loath to change, is to contradict what thou dost: to feare a change, and yet love a life that is full of changes.

~~~~~

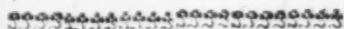
**I**F God hath made thee handsome, let not that make thee proud : beauty is an ornament, doe not thou make it a snare : why shouldest thou have cause to wish that thou hadst been ill favoured : shew nothing naked of thy selfe to others but thy face, and that opely that thou mayest bee knowne, not seen : be courteous to all but not familiar : stay not to heare thy handsomnesse prais'd : much lesse to praise it : thinke no time so ill spent about thy selfe, as in dressing : nor no money, as in fashions, yet in neither bee ridiculous, allow for both : acknowledge-

knowledge no beauty in thy  
selfe, but of the minde, nor  
strive for none : if God have  
made thee beautifull in others  
eyes, let it be thy care to make  
thy selfe so in his : beauty  
without grace, is the greatest  
deformity.



**I**N Gods house and businesse  
forget thine owne : be there  
as a member of the Church,  
not of the Common-wealth :  
empty thy selfe of this world,  
thou art conversant in the next :  
let all thy senses have no other  
object but God : let thy eares  
be open, but thy eyes shut : if  
anothers beauty draw thy eyes  
from God, that beauty is be-  
come

come thy deformity, and hath  
turn'd God's eyes from thee.



**L**ove no woman but a wife,  
and use no familiarity with  
her, but in publike : thou  
knowest not whither it may  
grow ; many have thought no  
hurt in the beginning of those  
things that after have proce-  
ded to impiety ; and in all thy  
behaviour, examine not what  
thou doest, but with what  
minde thou doest it, else that  
which happily in it selfe was  
indifferent , is to thee unlaw-  
full : to a good mind, all com-  
pany is safe, and all familiarity  
is safe.

'Tis the mind that makes a fault,  
 Else such things would not be naught;  
 He that can (and is no lyer)  
 Sport and talke without a fire;  
 Can be courteous, can be kind,  
 And not kindle in his mind;  
 And can touch a womans skin  
 As his own, not stir within:  
 Doth salute without delight,  
 And more would not, if he might,  
 Nor scarce that; whom thus to bill  
 Manners teacheth, not his will:  
 Nor with hand, nor lip, nor eye,  
 Doth commit adultery;  
 But see and salute each other  
 Woman as he doth his mother;  
 As the Nurses harmlesse kisse  
 To her child ~~is~~ <sup>is</sup> ~~not~~ <sup>not</sup> ~~in~~ <sup>in</sup> ~~his~~ <sup>his</sup>,  
 without pleasure, without taste,  
 with a minde, a thought as chaste  
 As Turtle till thy minde be such,  
 Do not looke, nor sport, nor touch,  
 Or at least till thou can,  
 Sport, and talk, and play with man;  
 Not with woman, for if fair,  
 Thou wilt finde, or make a snare;  
 Nay, although thy minde be such,  
 Do not toy, nor sport, nor touch;  
 For although thy thoughts be good,  
 Yet thoughts are not understood

But by actions; so therein -  
May be scandall, if not sin :  
Who exactnesse will fulfill,  
Must forbear things seeming ill,  
Not that are, but might have been,  
Or that may be construed sin:  
Men judge thee ill or innocent,  
By what's seen, not what is meant :  
Then untill all mindes be such  
Think a look, a smile too much.

\*\*\*\*\*

**L**ove thy neighbour as thy  
selfe in the kinde, unfai-  
nedly; but love thy friend as  
thy selfe in the degree : doe as

much as thou canst, but love  
more then thou canst doe; hee  
that doth but little for his  
friend, because his ability is  
so, loves more, than hee which  
doth much, but lesse than he is  
able.

Re.



**R** Evenge no injury though thou canst; and requite every courtesie if thou canst: yet shew that thou art willing to requite a courtesie where thou art able: and shew that thou art able to revenge a wrong (if thou canst) though thou art not willing; so by shewing that thou couldst revenge this, thou wilt happily prevent another; and by not revenging it thou wilt prove thy selfe better then thou shewst; for to revenge a wrong done is to doe a wrong to God, so thou wilt be guilty of doing that which thou complainest of, and therefore unjustly

justly complaineſt of that  
which thou thy ſelfe doeſt.



**L** Et thy conceit of thy ſelfe  
be low, but thy deſires  
high, even as high as heaven;  
thinke thy ſelfe not worthy of  
the leaſt good, yet by the grace  
of God capable of the greateſt:  
thinke often upon Chriſts  
death, it will ſweeten thine;  
and account it his, he accounts  
it ſo : he died not for himſelf,  
but for thee, and if thou live  
not to thy ſelfe, but to him,  
then he lives not for himſelfe  
neither, but for thee, to make  
thee partaker of eternall life,  
which already thou haſt in the  
certainty, though not in the  
frui-

fruition, and believest all this and more, very humbly, but very confidently.

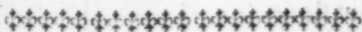


**T**Hat thou mayest avoid sin, avoid the occasion of it : as he that complaines of heate removes farther from the fire : omit no opportunity of doing good : and doe no evill though thou hast opportunity, it is a greater commendations of thy goodnesse, that thou mightest and wouldst not.



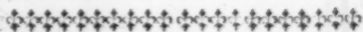
**M**editate often upon thy death, thou wilt like it the better : and often upon the next life, thou wilt like this  
the

the worse : thinke of this World as a thing in trust, and provide to discharge it : account nothing thine owne but as being shortly to give an account of it to the right owner.



**B**E not angry without cause, be merry without offence : admit a seasonable anger : and shunne an unseasonable jest : be moderate in both : doe not forget thy selfe in thy anger, nor thy friend in thy mirth : by the one thou wilt be burthensome to thy selfe, by the other to the company.

Love



L Ove the body, but subordinate to the soule : the Tenant is more noble than the house : the most beautifull body is but a body of earth : and the jewels which adorne it are but stones in the earth : and the gold and silver which it prides in, are veines in this earth ; the cloaths which thou wearest, were the cloathing of some beast, or the labour of some Worme, or at the best, of a man like to thy selfe : thinke then with what vile things thou art made fine : which yet doe but make thee so in the esteeme of others, not truly so in thy selfe : and doe but hide those  
parts

parts which thou art ashamed to shew, not adorne that inner part which doth truly shew thee : therefore to bee so much a Christian to preferre that part which thou hast common with Christ in respect of his humane nature, thy reasonable soule : or so much a man, not to prefer that part which thou hast common with the beast, an earthly body.



**I**F thou art a Master, let thy family be aw'd rather by thy example, then thy word: be angry for small faults it will prevent greater: commend and encourage those that doe well, they will doe better: com-  
F - men-

mendations of former goodness  
is a provocation to more.



**T**Hinke upon this life as  
a current, ever running:  
doe not hope to live long, but  
be assur'd not to live still, and  
account it thy comfort that  
thou shalt one day dye : to  
wish thy selfe ever upon earth,  
is to wish thy selfe ever out of  
heaven.



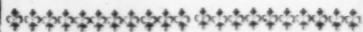
**B**E imploy'd onely in such  
waies as thou wouldst not  
blush to bee met in : *Thamar*  
goes disguis'd, when to play  
the harlot : tell nothing of a-  
nother which thou wouldest  
not

not haue told him : believe nothing of another which thou mayest not tell : doe not construe seriously what is spoken but in jest, and forbear those jests, which may bee construed to earnest : heare no ill of a friend, but reply; and speake no ill, though of an enemy.



**I**N thy house, let thy entertainment be free, not costly; bid thy friends welcome to thy ability, not beyond it; never make one meale so, as thou must bee faine to fetch it up out of many : bee hospitable, but provident : thinke nothing too much for thy friends, which is not too much

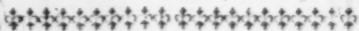
for thy estate : hospitality bids thy friends welcome ; and providence makes thee able to bid them welcome : if hospitality bee the life of neighbourhood, providence is the life of hospitality : hee is not thy friend that expects more than thou art well able ; thou art not thine owne friend if thou doest lesse, to live above thy meanes is folly ; to live too far below thy means, is a disparagement : doe all likethy selfe, so as may neither weaken thy respect, nor thy estate.



**L**Ove not ill company, lest thou learne the ill of the company ; it is hard, not to be like

like the company thou keepest: it is rare, if we deny not Christ in *Caiphas* his house; with *Solomon*, it is hard having the *Ethiopian* without her Idols: wee see people change their complexion with the Climate: Vessels smell of the liquor they containe: by ordinary communication in the wayes of sinners without a great deale of care you will communicate with their sinne: *With the forward thou wilt learne forwardnesse*: he that goes to the meetings of wicked men, will come a wicked man out: or to say the best, worse than he went in: for thy conversation, let this be thy rule, if thy company be better, imitate them; if worse,

convert them : if equall, and as thou art, joyn with them.



**F**EED the poore often at thy doore, sometime at thy Table ; whatsoever thou givest to *Christ* in his members, hee will one day give backe againe to thee in thy person : it is but just if God deny thee thy daily bread , if thou daily deny him the crums.



**L**ET it not trouble thee what is talk'd of thee when thou art absent, more then what will be talk'd of thee when thou art dead : an ill report doth not make thee an ill man; be careful

to

to do no nothing that deserves  
to bee ill spoken of, let it not  
trouble thee to be ill spoken of  
undeservedly.

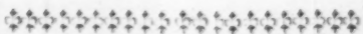


**L**Et thy prayers bee frequent,  
thy wants are so : and thy  
thanksgivings frequent, thy  
blessings are so : pray daily at  
home, and if thou canst, at  
Church : God is every where,  
but there hee hath promised to  
be; misse not the confession  
and absolution, unlesse thou  
hast no sinnes to confesse, or  
carest not to bee forgiven  
them.



**T**Hinke not the worse of the ordinances of God for the finnes of the Preacher; those that are ill themselves, may yet be instruments of good to others; God hath promised his blessing to the thing, not to the person; the sacrifices of *Elies* sonnes were effectuell for the people; it is not the peoples fault that the Preacher is wicked, and as it is without their fault, so it is without their prejudice; it was our blessed Saviours of the Pharisees, *After their sayings doe ye*; we must follow their sayings whose deeds we may not; thou mayest not refuse the word of God from

from any, if they teach what they should; though they doe not what they teach; the wickednesse of the messenger doth not abate the power of the meanes, as the intemperance and debauchednesse of the Physician doth not hinder the working of the Physick.



**R**Emember often that thou art a Christian, and do nothing that may disprove it; be not a law to thy selfe, but bee regulated by that which is a law to us all, the Word of God, study not how much to make thy life longer, but better; consider that the longer thou art here,

here, the longer thou art from God; let it be thy care rather to lead a good life than a long; endeavour to thy ability to doe well, and grieve that thou canst not doe better; doe not wrong to others; forgive the wrongs which others doe thee; strive what thou canst to keep a good name, but rather a good conscience; if men mistake thee, comfort thy selfe that God which shall reward thee, doth not; looke upon the necessities of others, not as a stranger, but a member, as thou wouldest have God looke upon thine; be good to all, God is so; but with a difference; *Especially to the household of faith*; cherish no sinne in thy selfe, and countenance

tenance none in another: acquaint thy self: rather with the commandements of God, than the decrees; and conclude of thy salvation to thy selfe, rather by a diligent observing of his revealed will, than by searching into his secret will: let not the changes of this World, to preferment or want, make thee either fond of thy life, or weary of it: be contented to live, but bee desirous to die, *To bee dissolved and to bee with Christ*; And though thy body bee not yet in heaven, let thy heart be there.



**L** Et thy first care bee to bee  
Good thy selfe, thy next  
care

---

care to make others so: be not  
a Christian in shew only, yet  
in every thing shew thy selfe a  
Christian; doe nothing but  
what is good, and speake no-  
thing but what is truth: hee  
is the best Christian that  
speakes well, and doth as hee  
speakes.

*He is the true and reall Christian whose  
Most holy words are seconded with deeds;  
who lives Religion over, and well knowes  
Christianity consists not all in creeds;*

*Pins not his life, nor faith to others steers,  
Believes what's writ, and lives as hee be-  
(ceives.*

*Slow to revenge a wrong; not to forgive;  
whose goodnesse is not onely to the eye;  
Thinks rather how to die, than how to live;  
And yet is dead to sin before hee die:*

*And who lives here on earth, and dies to sin;  
when he is dead his life doth but begin.*

*who doth not what hee likes, but what he may;  
And asks, what may I, to, not of himsefse,*

*But*

But of Religion and the Scriptures say,  
who is his own rule, runs upon a shelve;  
who though he might, he would not bee de-  
Is good, not of necessity, but choice. (boise

That makes not opportunity his lawd;  
(Occasion sometime doth invite a sin)  
To may and will not, is the Christians laud;  
He's guilty that is out and would be in;  
But being tempted, or but not withstood  
Not to be evil is a double good.

That can revenge a wrong, but doth forbear it,  
And to be slow to malice, is not slath; (it;  
Speaks only what is truth, but will not sweare  
Nor second every trifle with an oath; (throng  
That likes no vice though follow'd with a  
who measures truth by voices doth it wrong.

Some good he doth, yet fain he would do more;  
To would be better is an act of grace;  
His mind is rich to Christ, his power is poor;  
God mend his power, & he will mend his pace:  
Mean time God likes the wil, & in his Son  
What we would do, is in th acceptance done.

If yet he die, (as who did never ill,  
who is without his errors?) yet is this  
The error of his frailty, not his will;  
He doth indeed, but grieves to do amisse;

To

To sigh and grieve for what we cannot do,  
Is to come short, and yet to do it to.

You'll say then Christianity is hard,  
What good was ever easie? where the gaines  
Are greatest, likely there the way is bar'd;  
Double renowne is had with double paines:  
Who so doth follow Christ, doth pitch a field,  
'Tis les praise not to fight, than not to yeeld.

Worldly advancements are not had with easie;  
And what is the inheritance of flesh;  
Wouldst thou do les for heaven than for thes'e?  
'Tis fit who would have one, he should have  
The gain with hardnes, thus it is les hard; both  
The danger's great, and so is the reward.



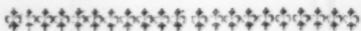
Let it trouble thee more to  
doe a fault; than to hear of  
it: if thou art ill spoken of by  
another; first call thy selfe to  
account; before him, it may  
be thou deservest it: bee more  
sorry that it is true, then that  
it

it is knowne ; if false, it is not thy fault that thou art bely'd ; it is thy comfort that it is a lye : doe not thinke to bee ever free from censure, here, nor sometimes from faults : hee is the best man that erres seldomest, hee is more then a man that never erres.



**I**N Religion receive no opinion upon credit, and vent none upon discontent : be of that opinion that may save thee, rather then that may raise thee ; let not the doores of thy lips move upon the hinges of another mans tongue ; speake what thou thinkest, not what others speak ; so follow good men

men, as remembering they are but men; goe rather the way which you ought, than the way that is gone; make others companions but not copies, or so far copies as they agree with the Originall.



**T**Ake whatsoever God doth, thankfully; and do whatsoever hee. commands cheerefully; labour to make a good use of ill accidents: hate every mans sinne, love every mans person, and love no mans sinn for the persons sake.



**F**Eare rather to doe ill, than to suffer for thy ill doing:  
he

- he that truly feares sinne shall never feare punishment ; think upon the goodnesse of God, and thou wilt love him, and thinke upon the justice of God, and thou wilt feare him, and so by consequence, love that which may free thee from this feare : and so between these two, thou wilt feare to doe any thing against him whom thou lovest, and thou wilt (at least) not love to do any thing against him for fear.



**I**F the actions of another reflect to thy harme, examine not what is done, but what was intended; and if he intended no ill, thinke hee hath done thee  
*none,*

none, though in effect he have ; willingly doe no wrong. wink at those wrongs that are unwillingly done thee, God doth so, and measures what wee doe by what wee meane to doe : hee that shot at a marke and kil'd a man, by the Law of God was not held a murtherer : God workes in us both to will and to doe, as hee doth sometimes accept the will for the deed ; so hee doth usually measure the deed by the will.



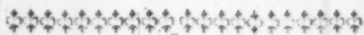
**D**O not easily entertaine a friend, nor easily part with him ; think him no true friend whom one injury can make thine enemy ; or that accounts every

every errour an injury ; he must have no friends, that will have a friend with no faults : make no man thine enemy by doing him wrong ; become not an enemy to every one that wrongs thee, account every man thy neighbour, though thine enemy, that needs thee.



**I**N Religion looke to the end but by the meanes ; thinke not to partake of what God hath promised, but by doing in some measure what hee hath commanded : though heaven be had without our desert, yet it is not had without our paines ; then mayest thou hope that God wil be as good as his word  
to

to thee, when thou sincerely endeavour'st to be as good as his Word commands thee to bee towards him.



**D**O nothing which is ill, nor every thing which is lawfull; measure not thy liberty by the lawfulnessse of the thing, but the expediency; many times an unseasonable good, though it bee not ill in it selfe, yet it is in the occasion of it; he which will at no time forbear to do something which he may, will at sometime do something which he may not.

Be



**B**E content to heare of anothers praises before thee without repining; and to tell of anothers praises without detracting: to speak well of all men, or not at all: for as it is flattery to speak that good of another which is false: so it is detraction, to speak that ill of another unnecessarily which is true.



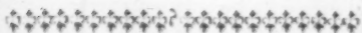
**F**orgive the willfull injuries of any, yet tell him of them, by shewing him of his fault, thou shewest him his duty; do not love him less for it, but trust him lesse: but if he be thoroughly sorry for it: be thou thoroughly

rowly satisfied ; God askes no more for thine: consider that to suffer wrongs is common to thee with Christ ; and to forgive wrongs proper to thee as a Christian : God doth suffer such wrongs to be, that he may exercise thy patience : and hee commands thee to forgive those wrongs, that thou mayest exercise thy charity.



**S**O live as thou mayest not be afraid to die, as thou mayest bee assur'd of a better life after death : do nothing which shall need an excuse, or feare a witness, and so use this world, as remembering you must account for it in the next.

Let



**L**Et thy discourse bee ever of goodnesse, but not of thine owne : or of the good, which thou hast received of God, not which thou hast done : if thy talke bee good, thou doest at once both shew goodnesse, and teach it.



**B**EE good without much noise : bee provident without perplexednesse : be merry without lightnesse : bee bountifull without wast : live to the benefit of all, but to the service only of God.

*If*

If now thou art not perfect yet with these,  
(As where is there perfection here below)  
Yet they may do enough to make thee please,  
God accepts what we can, for what we owe;  
Whilst thou endeavour'st to be what thou  
shouldst,  
If thou want'st power, 'tis enough thou  
wouldst.

The clearest water is not free from mud;  
The Sun is not exempted from eclips;  
Here our perfection is but mingled good,  
And he is more than man that never slips:  
In all we doe, we something do amisse,  
And our perfection imperfection is.

For the condition of our present plight  
Is, that we would be better than we are,  
Not a perfection ever but a height,  
And we are good, but not without a scarre;  
All things are like our selves, a mixture, then  
God doth not look that we should not be men.

FINIS.

GLORIA DEO.